

An Early North-Western Karaim Bible Translation from 1720. Part 1. The Torah

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Abstract

In this article an early Bible translation into north-western Karaim is described. The manuscript, written in Hebrew script (in its Karaim semi-cursive variant), dates back to 1720, which makes it the oldest western Karaim Bible translation to be hitherto critically analysed. The manuscript was copied in Kukizów by Simcha ben Chananiël (who died in the 1720s). The language of the manuscript reveals archaic features, among others, consonant harmony in the process of emerging.

Keywords

western Karaim Bible translation, historical phonology of Karaim, vowel harmony, consonant harmony in north-western Karaim

1. Preliminary remarks

The present article presents a concise description of a manuscript that contains an early north-western Karaim Torah translation (so-called *Chumash*) from 1720, supplemented with a translation of the four books of Ketuvim. To my knowledge, this is the oldest translation of Bible fragments into Western Karaim hitherto described.¹

¹ For an overview of the existing editions of Karaim translations of Biblical texts, see OLACH (2013: 6–10) and JANKOWSKI (2009: 504–509).

The manuscript's language is not consistent. The Torah translation reveals archaic linguistic peculiarities, whereas the language of the books of Ketuvim is closer to present-day Karaim. For this reason, I decided to present the manuscript in two separate articles. In the present one, I will concentrate on the language of the Torah translation. Given the archaic quality of its language, and hence, the presence of a number of linguistic features that are fundamental as far as the history of north-western Karaim is concerned, a representative sample material will be presented below. I have chosen the parashah Yitro for this purpose. A portion of the second, most probably somewhat younger part, will be presented in a separate article as a continuation of the present one.

2. The manuscript

The manuscript contains the Five Books of Moses (fo. 1 r^o – 341 r^o) and four other books of the Ketuvim, namely the Book of Ruth (342 r^o – 347 v^o), the Book of Jeremiah (348 r^o – 358 r^o), Ecclesiastes (358 v^o – 372 v^o) and the Book of Esther (373 r^o – 385 v^o). It is stored in a private archive in Warsaw under the catalogue number III-73. Its owner wants to remain, for the time being, anonymous.

Thus, the manuscript consists of 385 folios with a size of 175 × 140 mm and an approximate average of 21 lines per page. The original first two sheets are missing; folios 1 r^o – 2 v^o contain a 19th-century addition in light brown ink written in south-western Karaim (the handwriting and the ink is typical for copyists from Halych; the copyist was most probably Jeshua-Josef Mordkowicz (1802–1884), but I can only say that based on the features of the handwriting). Folios 3–384 are copied in dark brown ink in north-western Karaim and originate from the 18th century. The last fragment on folio 385 is in north-western Karaim, again, but was added much later, apparently in the 20th century, in black ink. I found the original folio 385 (containing Est. 9:28–10:3) severely damaged in a file stored in the same private archive (among a number of other different handwritten sheets), and have catalogued it under the number III-67-dok 3. The manuscript was subject to conservation in the latter half of the 20th century. The text is clearly legible despite the ink corrosion visible on most folios. The text was fully vocalized at the same time the “main” text was written.²

² KOWALSKI (1929: XIX, 289) observed that some non-vocalized manuscripts from Kukizów ended up in Halych after the community's fall in 1831 and received there a clearly

The translation of the Torah was copied in the period between 25 March and 31 May 1720³ by Simcha ben Chananiël (died in the 1720s; see KIZILOV 2009: 53, 378), a known copyist of Hebrew manuscripts and the hazzan in Kukizów from 1709 until his demise.⁴ The date is expressed in the colophon that ends the Torah translation (on folios 340 v^o – 341 r^o):

והיתה התחלת הכתיבה יום א' לסדר ולהורות את בני ישראל את כל החקים. טו' לרח' אדר שני דשנת ודעת⁶ קדושים תמצא לפק⁷. ונשלמה יום ה' לס'⁸ אלה החקים והמשפטים והתורות אשר נתן ה'. כג' לרח' אייר לג' לספירת הנפת העומר דשנה ה'נל⁹. עי¹⁰ הפועל כמלאכת הקדש הצעיר ליראי ה' וחושבי שמו אנכי שמחה בלאא¹¹ כמע¹² חננאל יעמש¹³. שץ¹⁴ לעע¹⁵ פה קק¹⁶ קוקיזוב אלהים יכוננה עעס¹⁷. אמן

south-western type vocalization. This manuscript surely cannot be an example of such a practice even if we agree that the additions on folios 1–2 show that the manuscript must have ended up in the community of Halych.

³ I want to thank Prof. Piotr Muchowski (Poznań) for his invaluable help and suggestions in deciphering the date of the writing of the Torah translation. My thanks go also to prof. Tapani Harviainen (Helsinki) for his additional advices regarding the translation of the Hebrew colophon.

⁴ He was the second hazzan in this small community established in 1688 by six Karaim families, moving there from Trakai. The first to officiate there as hazzan was Mordechai ben Nisan (1688–1709).

⁵ לרח': Hebr. לראש-חודש 'of (the beginning of) the month'.

⁶ ודעת: The first word of the quotation (see the translation below) indicates the date, i.e. letters *waw* + *daleth* + *ayin* + *taw* = 6 + 4 + 70 + 400 = A.M. (5)480, i.e. A.D. 1720.

⁷ לפק: Hebr. לפקט קטן 'of the minor era'.

⁸ לס': Hebr. לסדר 'of the weekly portion of the Torah'.

⁹ הנל: Hebr. הנמצא לעל 'the above-mentioned'.

¹⁰ עי: Hebr. על ידי 'through this, by this'.

¹¹ בלאא: Hebr. בן לאדוני אבי 'the son of my master, my father'.

¹² כמע: Hebr. כבוד מעלת 'the honourable sir'.

¹³ יעמש: Hebr. ינוח על משכבו שלום 'may he rest in peace'.

¹⁴ שץ: Hebr. שליח צבור 'the prayer leader of the community'. According to Prof. Piotr Muchowski (personal communication), this title could have referred to hazzans, too. This means that the use of this title does not clash with the fact that Simcha officiated as hazzan in Kukizów from 1709 until the 1720s.

¹⁵ לעע: Hebr. לעולמי עד 'for ever'.

¹⁶ קק: Hebr. קהלה קדושה 'the holy community'.

¹⁷ עעס: Hebr. עד עולם סלה 'for ever Selah!'.

‘And it started to be written on the first day of the seder Shemini,¹⁸ on the 15th of Adar Sheni of the year 480¹⁹ of the minor era. And it was completed on the 5th day of the seder Bechukotai,²⁰ on the 23rd of the month Iyar, on the 33rd day of counting the Omer of the year mentioned above; by the performer of the holy enterprise is the young among the God-fearing and those who respect His name, by me, Simcha the son of my lord and my father, the honourable sir Chananiel may he rest in peace, the prayer leader of the community, for ever, here in the Holy Community of Kukizów may the Lord keep the community upright for ever Selah! Amen.’

This colophon is followed by the remaining 44 folios that contain the additional four books of Ketuvim mentioned above, which actually might suggest that these fragments were added somewhat later. However, there is no colophon or heading that would inform us when this happened.

A palaeographical examination clearly shows that the entire manuscript (except for the additions on the initial and the last folios) was copied by one person – Simcha ben Chananiel. This, in turn, suggests that the linguistic heterogeneity is a result of the copyist’s use of different sources.

The manuscript was owned by several persons. On folio 341 r^o Zecharia ben Shalom (died 1771?) made an annotation in Hebrew saying that he bought the book on the 28th of Tevet 5528, i.e. on 18 January 1768 from a person called Josef ben Jehuda.²¹ On folios 155 v^o, 156 r^o, 205 v^o, 206 r^o, and 276 v^o an oval seal has

¹⁸ The parashah is specified by a quotation read in this period, i.e. by a fragment from Leviticus (10:11): וְלִהְיוּתָ אֶת־בְּנֵי יִשְׂרָאֵל אֶת כָּל־הַחֻקִּים ‘And that you may teach the children of Israel all the statutes’ (King James 2000).

¹⁹ The year number is expressed by ודעת, i.e. the first word of a slightly altered quotation from Proverbs (2:5), namely: וְדַעַת אֱלֹהִים תִּמְצָא ‘and [you will] find the knowledge of God’ (King James 2000) or Proverbs (9:10), cf. וְדַעַת קְדוּשִׁים בִּינָה ‘and the knowledge of the holy One is understanding’ (King James 2000).

²⁰ Again, this is specified by a quotation from Leviticus (26:46) read in the relevant period: אֵלֶּה הַחֻקִּים וְהַמִּשְׁפָּטִים וְהַתּוֹרָת אֲשֶׁר נָתַן יְהוָה ‘These are the statutes and judgments and laws, which the Lord made’ (King James 2000).

²¹ Jehuda is mentioned as a deceased person with the abbreviation יהי, standing for Hebr. הַשֵּׁם יָקֻם דָּמֻ ‘may the Lord revenge his blood’, which at first sight suggests that he must have been killed in Kotov (Pol. *Kotów*) or Derazhne (Pol. *Derazhne*) during the Haidamak massacre in 1768. The book was, however, bought in January, whereas the Haidamak rebellion (the so-called Koliyivshchyna) broke out in spring of 1768. Ergo, Jehuda must have not necessarily been a citizen of Derazhne or Kotov.

been pressed with the Hebrew inscription מרדכי בבר זכריה זל 'Mordechai the son of the honoured ribbi Zecharia of blessed memory'. On folio 205 v^o one of the owners listed the dates of birth of his three children (between 1789 and 1795). Finally, the original folio 385 v^o (i.e. III-67-dok 3) contains the signature of a person called Shalom ben Zecharia (the signature is introduced with Hebr. אני 'I').²²

3. The transcription

3.1. Introductory remarks

Since a number of phonetic features are hidden behind the Hebrew orthography and there are extremely modest subsidiary means that would help us establishing what was the actual phonetic value of the attested text, I could not use here a phonetic transcription, as I did so far in my editions of 19th-century Karaim texts.

The language of the analysed Torah translation clearly shows that the consonant-harmony we know from north-western Karaim was not fully developed in the time the manuscript was copied or translated.²³ In other words, the text originates from a transitional period when the harmony shift was still an ongoing process. Thus, in fact, such a transcription would be needed here that would cover two different sound systems (existing prior and after the

²² Mordechai and Shalom were most probably brothers and were the sons of Zecharia ben Shalom who bought the manuscript in 1768. The latter person, in turn, is most probably the same Zecharia ben Shalom to whom a *kinah* (lament for the dead) written the 13th of Sivan 5531 A.M. (i.e. 26 May 1771) was devoted, written by Jeshua ben Mordechai Mordkowicz (chazzan in Halych until 1796). The latter information is to be found in manuscript JSul.I.37–14 stored in the archive of Anna Sulimowicz. I shall thank Anna Sulimowicz (Warsaw) for this invaluable suggestion.

²³ In north-western Karaim the front-back vowel harmony known, for instance, from other Middle Kipchak languages, was shifted towards palatal vs. non-palatal consonant harmony. I call this process *harmony shift*. To put it simply, from a synchronic point of view, we can say that this happened due to a process in which the palatal quality of the vowel has been shifted to the preceding consonant, namely due to the *ö* > 'o, *ü* > 'u and *e* > 'a process (' indicates the palatality of the preceding consonant). Since this process could not have been described so far based on philological data in default of sources older than the late 18th century, I have prepared a very detailed description of it and submitted it for publication in a separate, extensive paper (see NÉMETH 2014b).

harmony shift), which means that a phonological transcription would not be satisfactory enough either. Ergo, the transcription I use must have remained partially conventional with a number of questions left open.

I have presented a detailed discussion of the matters related to transcription in NÉMETH (2014b). Below I summarize my reasoning.

3.2. Open questions and the solutions chosen

3.2.1. Labial vowels: *ö, ü* vs. *'o, 'u*

We do not know what was the actual phonetic value of the original front labials, i.e. *ö* and *ü* in non-initial positions in the time the manuscript was written. Eventually, word-medially and word-finally these vowels evolved into *o* and *u* with the preceding consonant being palatalized.²⁴ But there were no orthographical means to distinguish between *ö* and *'o*, or between *ü* and *'u* (the pairs were written with *◌ײ* and *◌ױ*, respectively, with an additional *aleph* if written word-initially). Moreover, we cannot determine whether there was any *ö* ~ *'o* and *ü* ~ *'u* alternation (similar to the widespread alternation of *e* ~ *'a* described below) in the time the text was translated and copied. In the interests of clarity, I will use *ö* and *ü* in the transcription, in every position. The use of these symbols, however, should not be considered to be my “auto-da-fé” regarding their phonetic value; I do not think that the original **ö* and **ü* must have necessarily been pronounced as front labials in all positions in the time this Torah translation was performed, even if I consider this to be highly possible.

3.2.2. The palatality of consonants

It was only the position in front of *'a* that originated from **e* where the palatality of the preceding consonant was clearly noted by an additional *yodh*.²⁵ Luckily for us, the orthography allows a clear distinction between *a* and *e*, as well as between *a* and *'a*: The sound *e* was noted with the vowel points *tzere* (◌ִ) and (rarely) *seghol* (◌ִ) usually combined with the letter *yodh*, i.e. *◌ִי* and

²⁴ In word-initial position these vowels have remained *ö* and *ü* until the present day; *ö* did not occur in non-initial syllable, and therefore its use was limited to word-initial and word-medial positions.

²⁵ The vowels *ö* or *'o* and *ü* or *'u* were also noted with the letter *yodh* (and *waw*), but we cannot determine whether it indicated the frontness of *ö, ü* or the palatality of consonants in front of *'o* and *'u*.

‹ⱱ›, whereas *a* was written with a *pattāḥ* (ⱱ) and *qāmātz* (Ɒ).²⁶ The distinction between *a* and *'a*, in turn, was marked with the letter *yodh*, i.e. the consonants with the vowel points *pattāḥ* (ⱱ) or *qāmātz* (Ɒ) were additionally followed by the letter *yodh* to denote *'a*.

In front of front vowels (*ö*, *ü*, *i* and *e*) some of the consonants, for instance *k*, *g* and *l*, were most probably palatalized in the time the analysed text was translated²⁷ (the palatality of these consonants was not represented in writing). This feature, however, must have certainly been merely a phonetic one, and therefore I refrain from indicating this type of palatalization in the transcription.²⁸

To sum up, in order not to use a transcription that would suggest far-fetching phonological or phonetic interpretation, I will note the palatality only of those consonants that stand in front of *'a* originating from **e*. This solution seems reasonable for it does not obscure the difference between *'a* and *a* regularly represented in the writing.

²⁶ Word-initially *aleph* was used as *mater lectionis*. Word-finally the notation of both *a* and *e* was “reinforced” with the letter *aleph*, i.e. *-e* was indicated with ‹ⱱⱱ› and ‹ⱱⱰ›, whereas *-a* with ‹ⱱⱰ› and ‹ⱱⱱ›. Due to space limitations, a complex orthographical analysis of the text cannot be performed here. This, however, definitely deserves a separate study; preferably as a complementary description to a complete critical edition of the text.

²⁷ The palatal pronunciation of *k*, *g* and *l* is a well-known feature of Turkic phonotactics. Importantly, this feature is present in both dialects of Modern Western Karaim (see e.g. KOWALSKI 1929: XLVII; ZAJĄCZKOWSKI 1931: 9), which allows us to presume that it is rather an inherited feature. Cf. our remarks in 5.1.

²⁸ In fact, according to one of the acceptable and, in fact, highly probable scenarios modelling step by step the evolution of the harmony shift it may well be that it was the consonants that became palatalized first as a result of the already existing process of palatalization of *k*, *g* and *l* before front vowels, combined with the strong influence of Lithuanian and Slavonic (above all Polish and Russian) phonotactics, leading to an increase in the number of palatalized consonants preceding front vowels which, in turn, weakened the opposition between front and back vowels and made the backing of front vowels possible. According to this scenario, the front vowels were backed later, as a next step, starting with word-final syllables (see below), and this process gradually expanded towards the beginning of words without coming to an end: we know from present-day Karaim that *e* remained unchanged in the first syllable, whereas *ö* and *ü* remained untouched in word initial position (for the overall model, see NÉMETH 2014b). The hypothetical palatality of these consonants in the transitional period (i.e. after the strong palatalization process of consonants, but before the process of backing the front vowels) should, however, also be treated as a phonetic rather than phonological feature.

3.2.3. The phonetic value of *q*

Another question is what was the actual pronunciation of the sound represented by the letter *koph* (ק) syllable-finally and suffix-initially? Eventually, it evolved into [χ] in these positions, but we do not know when this happened. In this respect, the spelling of north-western Karaim texts written or printed in Hebrew script could have been etymological, at least until the second half of the 19th century.²⁹ I will use *q* for the original **q* in every position.

3.2.4. The value of the letter *yodh* in 1st and 2nd pl. person markers

In the Hebrew script no distinction can be made between the back unrounded vowel *y* and its front counterpart *i*. For this reason, it remains an open question what was the phonetic value of the letter *yodh* in the 1st and 2nd pl. person markers written as <יִבִּי> and <יִסִּי>. The original forms *-biz* and *-siz*³⁰ evolved into *-byz* ~ *-biz* > *-byz* ~ *-bíẕ* and *-syz* ~ *-siz* > *-syz* ~ *-síẕ*, but we cannot determine when this process exactly took place. In the transcription I use the original forms *-biz* and *-siz*. Cf. also 5.3 below.

4. The sample linguistic material

4.1 Introductory remarks

Below I present the transcription of the parashah Yitro. My English translation follows as close as possible the Karaim original and is based on the King James Bible 2000 and on the English Standard Version. In the footnotes, I also provide a brief comparison with another translation of the Torah, written in south-western Karaim with some archaic linguistic features being preserved, copied in the 19th century by Jeshua-Josef Mordkowicz (catalogue

²⁹ Manuscripts from this period already show the letter *cheth* <ח> and *koph* with a *rafe*, i.e. <ך>, in this position. For instance, I know of a manuscript from 1881/1882, stored under catalogue number III-68 in the same collection, which was written by the 14-year-old *Simon Osipowicz Chorczenko* (born 1868), in which the young author applied an orthography based on the actual pronunciation rather than philological tradition. For instance, on folio 1 v^o we find the word *kullux* ‘slavery; service’ < **kulluk* written as קוללוח instead of the expected קוללוק or the word *jyrax* ‘distant’ written as יִרַךְ instead of יִרַק, which informs us that the *-k* > *-χ* change must have happened prior to the 1880s.

³⁰ Cf. SWKar. *-biz* and *-siz*, Kipch. *-biz* and *-siz* (VON GABAIN 1959: 64).

number JSul.III.01; folios 77 v^o – 79 v^o) and stored in another private archive in Warsaw.³¹ The English translation, however, corresponds to the north-western Karaim text in manuscript III-73 only. In this comparison, I will ignore differences that are merely phonetic in nature. If a comment concerns not a word, but a longer fragment, the text in question will be enclosed in half square brackets, i.e. [...] .

4.2 Transcription

Exodus 18:1–27

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- | | | |
|------|------|--|
| {1} | [1] | וישמע יתרו כהן מדין ³² . Da ešitti Jitro qara |
| {2} | [2] | tonlusu ³³ Midjannyn qajnatasy Mošenin ošol bar- |
| {3} | [3] | ča ne ³⁴ ki qyldy tenri Mošege da Israelge ulusuna özü- |
| {4} | [4] | nün ³⁵ ki čyğardy Adonaj ³⁶ ošol Israelni Micrid'an. ויקח. Da |
| {5} | [5] | aldy Jitro qajnatasy Mošenin ošol Ciporany qatynyn Mošenin |
| {6} | [6] | uzatqanyndan sortun any. ³⁷ ואת. Da ošol eki uvul- |
| {7} | [7] | lary anyn ki aty ol birisinin ³⁸ Geršom ki ajtty ğarib boldum ³⁹ |
| {8} | [8] | jat jerda. ושם. Da aty ol birisin ⁴⁰ Eliezer ajtadoğaç ⁴¹ |
| {9} | [9] | ki tenrиси atamnyn boldu ⁴² boluşluğumda ⁴³ da qutqardy |
| {10} | [10] | meni qylyčyndan paronun. ויבוא ⁴⁴ . Da keldi Jitro qajnatasy |

³¹ My aim is not to perform a comparative critical edition but only to present the text of the manuscript from 1720 in a larger comparative perspective.

³² Standard Hebr. וַיִּשְׁמַע יִתְרוֹ כֹּהֵן מִדְיָן 'When Jethro, the priest of Midian heard' (Ex 18:1), King James 2000.

³³ JSul.III.01: *ağarağy*.

³⁴ JSul.III.01: *neni*.

³⁵ JSul.III.01: this word is absent.

³⁶ JSul.III.01: *H*, i.e. ה. I will not indicate this difference any more.

³⁷ JSul.III.01: additionally: *ol qonarlyqtan necik baryredi qajtma Micrige*.

³⁸ JSul.III.01: *birinin*.

³⁹ JSul.III.01: *edim*.

⁴⁰ Probably a clerical error, see my remark in the translation. JSul.III.01: *ekincinin*.

⁴¹ JSul.III.01: this word is absent.

⁴² JSul.III.01: *edi*.

⁴³ JSul.III.01: *boluşluğumda menim*.

⁴⁴ Standard Hebr. וַיָּבֹא 'and came' (Ex 18:5). Writing *waw* in place of the vowel point *hōlām* was a common practice among Karaim copyists, also in translations into Eastern Karaim.

- {11} [11] Mošenin da uvullary anyn⁴⁵ da qatyny anyn⁴⁶ Mošege ol midbaraga
 {12} [12] ki ol toxtaredi anda tavyna ol tenrinin. ויִאמֶר. Da
 {13} [13] ajtty Jitro ıelči aşyra⁴⁷ Mošege men qajnataj⁴⁸ Jitro kelemen
 {14} [14] saja da qatynyj⁴⁹ da eki uvullary anyn birgesin⁵⁰. ויִצֵּא.
 {15} [15] Da čyqty Moše uturusuna qajnatasynyn da başurdu da
 {16} [16] öptü any da sordular kişi dostundan savluqnu⁵¹ da kel-
 {17} [17] diler ol čatyrga. ויספר. Da qotardy Moše qajnatasy-
 {18} [18] na oşol barča ne⁵² ki qylady Adonaj paroğa da Micriğa
 {19} [19] ıIsrael üčün⁵³ oşol bar ol jadavny⁵⁴ ki uçrady alarny jolda ki⁵⁵
 {20} [20] ıuruštu alar byla amalek⁵⁶ ı57 da qutqardy alarny Adonaj. ויחד.
 {21} [21] Da bijendi Jitro bar ol jaxşylyq⁵⁸ üčün ki qylady Adonaj Israelge
 {22} [22] {{catchwords:}} ki qutqardy

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- {23} [1] ki qutqardy any qolundan Micrinin. ויִאמֶר. Da ajtty
 {24} [2] Jitro maxtavludu⁵⁹ Adonaj ki qutqardy sizni qolundan Micrinin da
 {25} [3] qolundan paronun ki⁶⁰ qutqardy oşol ol ulusnu erkitü-
 {26} [4] vündan Micrinin. עתה. Haligine bildim⁶¹ ki ulluraqty⁶²

⁴⁵ JSul.III.01: this word is absent.

⁴⁶ JSul.III.01: *Mošenin*.

⁴⁷ JSul.III.01: this fragment is absent.

⁴⁸ JSul.III.01: *qajnatatan senin*.

⁴⁹ JSul.III.01: *qatynyn senin*.

⁵⁰ JSul.III.01: *birgesine anyn*.

⁵¹ JSul.III.01: *bazlyqny*.

⁵² JSul.III.01: *neni*.

⁵³ JSul.III.01: *isleri üčün Israelnin*. The Torah translation copied by Jeshua-Josef Mordkowicz I use for comparison reflects traces of the transitional period in south-western Karaim when the *ö* > *e*, *ü* > *i* delabialization process was operating and *ö* ~ *e* and *ü* ~ *i* were alternating. This is why we have *üčün* (and not *icin*) here. This process took place most probably in the last decades of the 18th century, somewhat later than the *š* > *s* change. For a detailed analysis of these changes based on philological data, see NÉMETH (2014a).

⁵⁴ JSul.III.01: *ucurnu*.

⁵⁵ JSul.III.01: *da ki*.

⁵⁶ Hebr. עֶקֶלְק ‘a wicked person’.

⁵⁷ JSul.III.01: this fragment is absent.

⁵⁸ JSul.III.01: *jaxsy*.

⁵⁹ JSul.III.01: *maxtavludur*.

⁶⁰ JSul.III.01: *ki qutqardy sizni qolundan Micrinin da qolundan paronun ki*.

⁶¹ JSul.III.01: *bilemen*.

⁶² JSul.III.01: *ulluraqtyr*.

- {27} [5] Adonaj bar ol malaqlardan⁶³ ki nendij iş byla ki čajalyq etti-
 {28} [6] ler alaj⁶⁴ qajtardy tölev⁶⁵ alarğa. ויקח. Da aldy Jitro
 {29} [7] qajnatasy Mošenin ola⁶⁶ da debexalar tenriğa da keldi Aharon
 {30} [8] da bar qartlary Israelnin aşama ötmek qajnatasy byla Moše-
 {31} [9] nin alnynda ol tenrinin. וירי. Da edi tanbyladan da
 {32} [10] olturdu Moše töre etrña oşol ol ulusnu da tur-
 {33} [11] du ol ulus alnynda Mošenin⁶⁷ ol tandan⁶⁸ ol ingirgedejin.
 {34} [12] וירא. Da kördü qajnatasy Mošenin oşol barča ne⁶⁹ ki ol
 {35} [13] qyldy ulusqa da ajtty nedir⁷⁰ ol iş oşpu⁷¹ ki sen qyla-
 {36} [14] sen ulusqa ne üçün sen olturasen jalğyz özüj töre
 {37} [15] etme⁷² da bar ol ulus köplüğündän törelernin turady-
 {38} [16] lar alnyjda tandan ingirgedejin⁷³. ויאמר. Da ajtty
 {39} [17] Moše qajnatasy na ki keledi maja qačaty⁷⁴ ol ulusnun⁷⁵ sorma
 {40} [18] sözün tenrinin. כי. Alajoq⁷⁶ ki bolsa alarğa töre sö-
 {41} [19] zü kelediler maja da töre etemen a{r}asyna kişinin da
 {42} [20] arasyna dostunun da ol soruvčularğa sözün tenrinin⁷⁷ da
 {43} [21] bildiremen alarğa⁷⁸ oşol resimlerin ol tenrinin da oşol

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- {44} [1] üvretüvlerin anyn. ויאמר. Da ajtty qajnatasy Moše-
 {45} [2] nin anar jaxşy tüvüldü ol iş ki sen qylasen. ובל. Upran-

⁶³ JSul.III.01: *tenrilerden*.

⁶⁴ JSul.III.01: *Micrililer*.

⁶⁵ JSul.III.01: this word is absent.

⁶⁶ Hebr. עֹלָה ‘burnt offering’.

⁶⁷ JSul.III.01: *Moše qatyna*.

⁶⁸ JSul.III.01: *erten byladan*.

⁶⁹ JSul.III.01: *neni*.

⁷⁰ Sul.III.01: *nedi*.

⁷¹ JSul.III.01: *ol oşpu*.

⁷² JSul.III.01: this fragment is absent.

⁷³ JSul.III.01: *turady senin katyna baslap erteden ingirgedejin*.

⁷⁴ Perhaps < Hebr. קָצָה ‘part, a small part’.

⁷⁵ JSul.III.01: *ol ulus*.

⁷⁶ JSul.III.01: this word is absent

⁷⁷ JSul.III.01: this fragment is absent.

⁷⁸ JSul.III.01: this word is absent.

- {46} [3] ma upranyrsen dağyn ol⁷⁹ ulus oşpu⁸⁰ ki birgeje⁸¹ ki
 {47} [4] avurdu sendan⁸² ol iş bolalmassen qylma any jalğyz özüj.
 {48} [5] עתה. Haligine tynlağyn sözüme keneş berejim saja da
 {49} [6] bolsun boluşluğy tenrinin birgeje⁸³ bolğun sen ıulus üçün al-
 {50} [7] nynda ol tenrinin⁸⁴ da keltirgin sen oşol ol sözlerni⁸⁵ alny-
 {51} [8] na ol tenrinin. והזהרתה. Da zynharlağyn alarğa oşol
 {52} [9] ol resimlerni da oşol ol üvretüvlerni da bildirgin alar-
 {53} [10] ğa oşol ol jolnu ki bargajlar⁸⁶ anyn byla da oşol ol işni
 {54} [11] ki qylğajlar. ואתה. Da sen baqqyn bar ol ulustan tuvuşlu
 {55} [12] ıelni qorquvčularny⁸⁷ tenrid'an kerti ıelni xor etüvčüleri xaram⁸⁸
 {56} [13] malny da qojğun alar üstüne ağalyqlaryn⁸⁹ minlernin ağalyq-
 {57} [14] {laryn}⁹⁰ jüzlernin ağalyqlaryn⁹¹ enlilernin da ağalyqlaryn⁹² onlarnyn.
 {58} [15] ושפטו. Da töre etsinler⁹³ oşol ol ulusnu har
 {59} [16] vaxtta⁹⁴ da bolğaj bar ol ullu işni keltirsinler⁹⁵ saja
 {60} [17] da bar ol kiçi işni töre etsinler⁹⁶ özleri da jengillet-
 {61} [18] kin⁹⁷ üstüjdan⁹⁸ da ıkötürsünler birgeja⁹⁹. ואם. Eger
 {62} [19] işini oşpunu¹⁰⁰ qylsaj da bujursa saja tenri da bolalyr-

⁷⁹ JSul.III.01: *sen dağyn ol.*

⁸⁰ JSul.III.01: *ol ospu.*

⁸¹ JSul.III.01: *birgene senin.*

⁸² JSul.III.01: *senin {icin}.*

⁸³ JSul.III.01: *birgene senin.*

⁸⁴ JSul.III.01: *ulusqa ivretivci saruvlaryn tenrinin.*

⁸⁵ JSul.III.01: *sözlerni ki sorsalar senden.*

⁸⁶ JSul.III.01: *jirigejler.*

⁸⁷ JSul.III.01: *el qorquvčular.*

⁸⁸ JSul.III.01: *el xor etivciler qynğyrlyq.*

⁸⁹ JSul.III.01: *ağaraqlaryn.*

⁹⁰ JSul.III.01: *ağaraqlaryn.*

⁹¹ JSul.III.01: *ağaraqlaryn.*

⁹² JSul.III.01: *ağaraqlaryn.*

⁹³ JSul.III.01: *eterler.*

⁹⁴ JSul.III.01: *vaxt.*

⁹⁵ JSul.III.01: *sözni keltirirler.*

⁹⁶ JSul.III.01: *sözni tere eterler.*

⁹⁷ JSul.III.01: *jengil etkin.*

⁹⁸ JSul.III.01: *özün istinden.*

⁹⁹ JSul.III.01: *ketirirler birgene senin.*

¹⁰⁰ JSul.III.01: *osol ol isni ol uspu.*

- {63} [20] sen turma da dağyn bar ol ulus oşpu¹⁰¹ ornuna kelir
 {64} [21] ıbazlyq byla¹⁰². וישמע. Da tynlady Moşe sözüne qajnatasyňa
 {65} [22] {{catchwords:}} da qyldy

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- {66} [1] da qyldy barča ne¹⁰³ ki ajtty. ויבחר. Da sajlady Moşe tuvuş-
 {67} [2] lu elni¹⁰⁴ bar Israelden da berdi alarny ağaraq¹⁰⁵ ol ulus üs-
 {68} [3] tüne ağalyqlaryn¹⁰⁶ minlernin ağalyqlaryn¹⁰⁷ jüzlernin ağalyqlaryn¹⁰⁸ en-
 {69} [4] lilernin da ağalyqlaryn¹⁰⁹ onlarnyn. וישפט. Da töre ete-
 {70} [5] rediler oşol ol ulusnu har vaxtta¹¹⁰ oşol ol qaty söznü
 {71} [6] keltirirediler Moşege da bar ol kiçi nerseni¹¹¹ töre e-
 {72} [7] terediler özleri. וישלח. Da uzatty¹¹² Moşe oşol
 {73} [8] qajnatasyň da bardy özüne jeriňa ...

Exodus 19:1–25

- {73} [8] ... בחדש. Ol üçün-
 {74} [9] čü jangajda¹¹³ čyqmağyna ulanlarynyn Israel¹¹⁴ jerindän Micrinin
 {75} [10] oşpu¹¹⁵ künde keldiler midbaryňa Synaj{nyn}. ויסעו. Da
 {76} [11] köçtüler Refidimden da keldiler midbaryňa Synajnyn da
 {77} [12] toxtadylar midbarda da toxtady anda Israel qarşysyna
 {78} [13] ol tavnyn. וימשה. Da Moşe mindi alnyna ol tenri-
 {79} [14] nin da čağyrdy anar Adonaj ol tavdan ajtadoğaç bulaj ajt-

¹⁰¹ JSul.III.01: *ol uspu*.¹⁰² JSul.III.01: *bazlyqta*.¹⁰³ JSul.III.01: *neni*.¹⁰⁴ JSul.III.01: *el*.¹⁰⁵ JSul.III.01: *ağaraqlar*.¹⁰⁶ JSul.III.01: *ağaraqlaryn*.¹⁰⁷ JSul.III.01: *ağaraqlaryn*.¹⁰⁸ JSul.III.01: *ağaraqlaryn*.¹⁰⁹ JSul.III.01: *ağaraqlaryn*.¹¹⁰ JSul.III.01: *vaxt*.¹¹¹ JSul.III.01: *söznü*.¹¹² JSul.III.01: *ijdi*.¹¹³ JSul.III.01: *ajda*.¹¹⁴ JSul.III.01: *uvullarynyn Israelnin*.¹¹⁵ JSul.III.01: *ol ospu*.

- {80} [15] qyn üvüne Jaaqovnun da ʔanlatqyn ulanlaryna¹¹⁶ Israelnin.
 {81} [16] אַתּם. Siz kördüjüz oşol ne¹¹⁷ ki qyldym Micrige da
 {82} [17] ʔkötürdüm sizni qyjasa neşer qanatlary üstüne¹¹⁸ da
 {83} [18] keltirdim sizni özüme. וְעַתָּה. Da haligine eger
 {84} [19] tynlama tynlasajyz ünüme da saqlasajyz oşol şertimni
 {85} [20] da bolursiz maja onça bar ol uluslardan ki benimdi
 {86} [21] bar ol jer. וְאַתּם. Da siz bolursiz maja bijligi kohen-

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- {87} [1] lernin¹¹⁹ da aziz ʔanlyq bulardylar oşol¹²⁰ sözler ki ʔsözlegin ulanlary-
 {88} [2] na¹²¹ Israelnin. ¹²²וַיָּבֹא. Da keldi Moşe da ündedi¹²³ qartlaryn¹²⁴
 {89} [3] ol ulusnun da qojdu alynlarynda alarnyn oşol bar ol söz-
 {90} [4] lerin oşpularny ki ʔsarydy any aşyra¹²⁵ Adonaj. וַיַּעַן. Da
 {91} [5] qaruv berdiler bar ol ulus {birge}¹²⁶ da ajtlylar barça ne¹²⁷ ki sözledi
 {92} [6] Adonaj qylarbiz da qaruv qajtardy Moşe oşol sözlerin ol
 {93} [7] ulusnun Adonajğa. וַיֹּאמֶר. Da ajtty Adonaj Moşe-
 {94} [8] ge muna ʔkelir şexinam benim¹²⁸ saja ʔbazyq bulut byla¹²⁹ anyn ü-
 {95} [9] çün ki¹³⁰ eşıtkej ol ulus sözlegenimda birgeje¹³¹ da dağyn
 {96} [10] ʔsaja inamlyq bergejler¹³² dunjağa dejin da anlatty Moşe oşol

¹¹⁶ JSul.III.01: *sözlegin anlatadoğac uvullaryna*.

¹¹⁷ JSul.III.01: *neni*.

¹¹⁸ JSul.III.01: *elttim sizni qanatlary istine neşerlernin*.

¹¹⁹ JSul.III.01: *ağaraqlarnyn*.

¹²⁰ JSul.III.01: *ol*.

¹²¹ JSul.III.01: *sözlegejsen uvullaryna*.

¹²² Standard Hebr. וַיָּבֹא ‘and came’ (Ex 19:7).

¹²³ JSul.III.01: *cağyrdy*.

¹²⁴ JSul.III.01: *qartlaryna*.

¹²⁵ JSul.III.01: *bujurdu anar*.

¹²⁶ JSul.III.01: *birde*.

¹²⁷ JSul.III.01: *neni*.

¹²⁸ JSul.III.01: *men kelimen sana*; the form *kelimen* comes from *kelirmen*. For examples of eliminating the future tense marker in south-western Karaim non-abbreviated forms see NÉMETH (2011a: 47). So far, this type of syncopation was thought to be characteristic only of secular texts reflecting the every-day language.

¹²⁹ JSul.III.01: *qalynhýgy byla ol bulutnun*.

¹³⁰ JSul.III.01: this word is absent.

¹³¹ JSul.III.01: *birgene senin*.

¹³² JSul.III.01: *naviligine senin inangajlar*.

- {97} [11] sözlerin ol ulusnun adonajğa. ויאמר. Da ajtty
 {98} [12] Adonaj Mošege barğyn ol ulusqa da aziz¹³³ etkin alarny
 {99} [13] bügün da tanbyla da juvsunlar upraqlaryn özlerinin¹³⁴.
 {100} [14] והיו. Da bolsunlar hadirler ol üçüncü künge ki
 {101} [15] ol üçüncü künde ener šexinasy Adonajnyn közleriçe
 {102} [16] bar ol ulusnun tavy üstüne Synajnyn. והגבילת.
 {103} [17] Da čeklegin ošol ol ulusnu čüvre ajtadoğaç saqlanyjyz
 {104} [18] özüjüzge minmekten tavğa da tijmekten uçuna anyn
 {105} [19] bar ol tijüvçü tavğa ölme öltürilsün. לא.
 {106} [20] Da kim ki čyqsa ol čektán tijmesin anar qol ki ançaq
 {107} [21] eger juvuq bolsa ol tašbyla tašlanma tašlansyn a
 {108} [22] {{catchword:}} eger

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- {109} [1] eger jyraq bolsa oqbyla oqlanma oqlansyn hem kiši
 {110} [2] hem tuvar tiri bolmasyn tartqanda ol šofar¹³⁵ işlengen
 {111} [3] qoçqar müvüzündän ol vaxtta barsynlar čatylaryndan tur-
 {112} [4] ma ol tav tübüne¹³⁶. וירד. Da endi Moše ol tavdan
 {113} [5] ol ulusqa da aziz¹³⁷ etti ošol ol ulusnu da juvdular
 {114} [6] upraqlaryn özlerinin¹³⁸. ויאמר. Da ajtty ol ulusqa
 {115} [7] bolujuz hadirler üç künlerğa juvumajyz qatynğa.
 {116} [8] והיו. Da edi ol üçüncü künde bolğanda ol tan
 {117} [9] da boldu avazlar da jyldyrymlar da küçlü bulut¹³⁹ ol tav üs-
 {118} [10] tüne da šofar avazy küçlü astry da qaltrady bar ol
 {119} [11] ulus ki avulda. ויצא. Da čygardy Moše ošol ol ulus-
 {120} [12] nu alnyna¹⁴⁰ ol tenrinin ol avuldan da turdular tübünde

¹³³ JSul.III.01: *ajryqsy*.

¹³⁴ JSul.III.01: this word is absent.

¹³⁵ < Hebr. שופר 'trumpet'.

¹³⁶ JSul.III.01: different wording in the entire verse: *Da bulaj eltirilsin ol cyğuvcu cekten tijmesin anar qol ancaq tas byla taslansyn juvuq bolsa a eger jyraq bolsa oq byla atylma atylsyn kle tuvar kle kisi tiri bolmasyn tartqanda ol joel šofary alar erkli bolurlar minme tavğa.*

¹³⁷ JSul.III.01: *ajryqsy*.

¹³⁸ JSul.III.01: this word is absent.

¹³⁹ JSul.III.01: *bulut küçlü*.

¹⁴⁰ JSul.III.01: *utrusuna*.

- {121} [13] ol tavnyn¹⁴¹. וְהָר. Da tavy Synaj{nyn} tütünlendi¹⁴² barčasy¹⁴³ anyn
 {122} [14] üçün ki endi anyn üstüne šexinasy Adonajnyn ot-
 {123} [15] byla da kötürüldü tütünü kibik¹⁴⁴ ol kireč pečinin da
 {124} [16] qaltryady bar ol tav astry. וִירִי. Da edi ol šofar
 {125} [17] avazy¹⁴⁵ baryredi da küčejiredi astry Moše sözleredi
 {126} [18] da ol tenri arttyryredi¹⁴⁶ anar küč avazynda ki ešit-
 {127} [19] kejler ulanlary Israelnin sözlerin Mošenin tartmaq vaxt-
 {128} [20] ta ol šofar¹⁴⁷. וִירֵד. Da endi šexinasy Adonajnyn tavy
 {129} [21] üstüne Synajnyn başyna ol tavnyn da ündedi¹⁴⁸ Adonaj

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- {130} [1] Mošeni¹⁴⁹ başyna ol tavnyn da mindi Moše. וַיֹּאמֶר. Da
 {131} [2] ajtty Adonaj Mošege engin tanyq etkin ulusta mağat
 {132} [3] buzarl ol çekni alnynda Adonajnyn baqma¹⁵⁰ da tüšer andan
 {133} [4] köbüsü. וְגַם. Da dağyn ol kohenler ol juvuvčular alny-
 {134} [5] na Adonajnyn azizlensinlar¹⁵¹ mağat buzuqluq qylar alarda Adonaj.
 {135} [6] וַיֹּאמֶר. Da ajtty Moše Adonajğa bolalmasty ol ulus
 {136} [7] minme tavyna Synajnyn ki sen tanyq ettij bizde ajtadoğaç
 {137} [8] çeklegin ol¹⁵² tavny da aziz etkin any. וַיֹּאמֶר. Da ajt-
 {138} [9] ty¹⁵³ Adonaj anar bargyn engin da minersen¹⁵⁴ sen da Aharon birgeje
 {139} [10] ol vaxtta ki necik bujursam sizge da ol kohenler da
 {140} [11] ol ulus buzmasynlar çekni¹⁵⁵ minme alhyna Adonajnyn mağat
 {141} [12] buzuqluq qylar alarda. וִירֵד. Da endi Moše ol ulus-
 {142} [13] qa da ajtty alarğa ...

¹⁴¹ JSul.III.01: *ol tav tibine*.

¹⁴² JSul.III.01: *titinlengen edi*.

¹⁴³ JSul.III.01: *barysy*.

¹⁴⁴ JSul.III.01: *titini anyn titini kibik*.

¹⁴⁵ JSul.III.01: *avazy ol šofarnyn*.

¹⁴⁶ JSul.III.01: *qaruv beriredi*.

¹⁴⁷ JSul.III.01: *bolusadoğac avazynda anyn*; the translation of the verse is much shorter.

¹⁴⁸ JSul.III.01: *cağyrdy*.

¹⁴⁹ JSul.III.01: *Mošege*.

¹⁵⁰ JSul.III.01: *buzuqluq qylarlar baqma šexinasyna H-nyn*.

¹⁵¹ JSul.III.01: *qulluğuna H-nyn ajryqsy bolunsunlar*.

¹⁵² JSul.III.01: *osol ol*.

¹⁵³ JSul.III.01: *ajtty anar*.

¹⁵⁴ JSul.III.01: *mingin*.

¹⁵⁵ JSul.III.01: *birgene senin vale ol kohenler da ol ulus buluqluq etmesinler*.

Exodus 20:1–23

- {142} [13] ... וידבר. Da sözledi tenri oşol
 {143} [14] bar ol sözlerni¹⁵⁶ oşpularny ajtadoğaç. אנכי. Mendir
 {144} [15] men Adonaj tenrij senin ki çyğardym seni jerindan Micrinin qullar
 {145} [16] erkinden. לא. Bolmasyn saja özge tenriler benim
 {146} [17] qajamlygym alnyna. לא. Qylmağyn özüja jonma abaq
 {147} [18] heç sufat¹⁵⁷ byla ne ki körsej¹⁵⁸ köklerde joğartyn da ne ki jer-
 {148} [19] de aşağartyn da ne ki suvlarda aşağaraq jerge. לא.
 {149} [20] Başurmağyn alarğa da¹⁵⁹ qulluq etmegin alarğa ki menmen
 {150} [21] Adonaj tenrij künülevçü tenri sağynuvçu günexin atalarnyn
 {151} [22] {{catchword:}} jaman

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- {152} [1] jaman ulanlar üstüne üçünçü dorgadejin¹⁶⁰ da dörtünçü
 {153} [2] dorgadejin¹⁶¹ duşmanlaryma¹⁶². ועשה. Da¹⁶³ qyluvçudur men
 {154} [3] şavağat min dorlarğa¹⁶⁴ süvüvçülerğa oxuma toramny da
 {155} [4] saqlavçularğa micvalarymny. לא. Antetmegin şeminden¹⁶⁵
 {156} [5] Adonaj tenrijnin jalğanğa ki könü etmesti¹⁶⁶ Adonaj anyda
 {157} [6] kim¹⁶⁷ ki antetse şemind'an anyn muftqada. זכור.
 {158} [7] Sağynğyn oşol¹⁶⁸ şabat künnü azizlikfa tutma any.
 {159} [8] ששת. Alty künlerda işlegin da qylğyn bar işijni.
 {160} [9] ni. ויום. Da¹⁶⁹ ol jedinci kün şabatty maıxtavuna Adonaj
 {161} [10] tenrijnin¹⁷⁰ qylmağyn heç iş sen da uvluj da qyzyj quluj da

¹⁵⁶ JSul.III.01: *on sözlerni*.¹⁵⁷ JSul.III.01: *tirsın*.¹⁵⁸ JSul.III.01: this word is absent.¹⁵⁹ JSul.III.01: *any*.¹⁶⁰ JSul.III.01: *dor istine*.¹⁶¹ JSul.III.01: *dor istine*¹⁶² JSul.III.01: *xor etivcilerge uxuma toramny*.¹⁶³ JSul.III.01: *vale*.¹⁶⁴ JSul.III.01: *minde dorlarga*.¹⁶⁵ JSul.III.01: *osol şeminden*.¹⁶⁶ JSul.III.01: *bos qojmasty*.¹⁶⁷ JSul.III.01: *osol kimgede*.¹⁶⁸ JSul.III.01: *osol ol*.¹⁶⁹ JSul.III.01: *vale*.¹⁷⁰ JSul.III.01: *H-ga tenrine*.

- {162} [11] qaravašyĵ da tuvaryĵ da ġaripijde¹⁷¹ ki šaharlaryjda. כִּי. Ki
 {163} [12] alty künlernin içinda¹⁷² jaratty Adonaj ošol ol köklerni
 {164} [13] da ošol ol jerni ošol ol tengizni da ošol barča ne¹⁷³ ki
 {165} [14] alarda da tynč etti¹⁷⁴ ol jedinči künde anyn üçün
 {166} [15] alğyšlady Adonaj ošol ol šabat künnü da aziz etti any.
 {167} [16] כָּבֵד. Syjlağyn ošol atajny da ošol anajny anyn üçün
 {168} [17] uzaryrlar¹⁷⁵ künlerij¹⁷⁶ ol jer üstüne ki Adonaj tenrij¹⁷⁷ beredi
 {169} [18] saja. לֹא תִרְצַח. Qaraqčylyq etmegin. לֹא תִנְאֹף. Niuf-
 {170} [19] luq¹⁷⁸ etmegin. לֹא תִגְנוֹב. Urlamağyn¹⁸⁰. לֹא תִעֲנֶה. Tanyq-
 {171} [20] lyq čyqmağyn dostuj üçünde¹⁸¹ bolma jalğan tanyq. לֹא.
 {172} [21] Suqlanmağyn üvüne dostujnun suqlanmağyn qatynyna dostuj-

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- {173} [1] nun da quluna anyn da qaravašyna¹⁸² da ögüzüne da ešigi-
 {174} [2] ne da barysynada ne ki dostujnun¹⁸³. וְכֹל. Da bar ol
 {175} [3] ulus körerrediler ošol ol avazlarny da ošol ol küsöv-
 {176} [4] lerni da ošol ol šofar avazyn da ošol ol tavny tütün-
 {177} [5] lenedoganny¹⁸⁴ {da kördü ulus} da büreldiler¹⁸⁵ da turdular jyraqtyn¹⁸⁶. וַיֵּאמְרוּ.
 {178} [6] Da ajtylyar Mošege sözlegin sen birgemizge¹⁸⁷ da tynlajyq¹⁸⁸

¹⁷¹ JSul.III.01: *garibin*.

¹⁷² JSul.III.01: *künlerde*.

¹⁷³ JSul.III.01: *neni*.

¹⁷⁴ JSul.III.01: *qaldy*.

¹⁷⁵ JSul.III.01: *uzargajlar*.

¹⁷⁶ JSul.III.01: *künlerin senin*.

¹⁷⁷ JSul.III.01: *tenrin senin*.

¹⁷⁸ < Hebr. נָאֹף ‘adultery, prostitution’ used with the *-luk* suffix. JSul.III.01: *Ani niufluq* (*ani* < Pol. *ani* ‘neither, nor’).

¹⁷⁹ Standard Hebr. לֹא תִגְנוֹב ‘do not steal’ (Ex 20:15).

¹⁸⁰ JSul.III.01: *Ani urlamağyn*.

¹⁸¹ JSul.III.01: *dostunda*.

¹⁸² JSul.III.01: *qaravasyna anyn*.

¹⁸³ JSul.III.01: *da barca nege ki dostuna*.

¹⁸⁴ JSul.III.01: *titinlengenni*.

¹⁸⁵ JSul.III.01: *qalgydylar*.

¹⁸⁶ JSul.III.01: *jyraqtan*.

¹⁸⁷ JSul.III.01: *birgemizge biznin*.

¹⁸⁸ JSul.III.01: *esitejik*.

- {179} [7] da sözlemesin ıbirgemizge tenri¹⁸⁹ mağat ölerbiz. ויאמר.
 {180} [8] Da ajtty Moše ol ulusqa qorqmajyz ki čynyqtyрмаq¹⁹⁰
 {181} [9] üçün sizni ıqorquvuna özünün¹⁹¹ keldi šexinasy ol tenrinin
 {182} [10] da ıbolmaq üçün¹⁹² qorquvu anyn ıjüzlerijiz üstüne anyn
 {183} [11] üçün¹⁹³ ki jazyqlı bolmağyjsiz. ויעמד. Da turdu ol u-
 {184} [12] lus jyraqtyn¹⁹⁴ da Moše juvudu ol tumanga ki anda šexi-
 {185} [13] nasy ol tenrinin. ויאמר. Da ajtty Adonaj Moše-
 {186} [14] ge bulaj ajtgyn ulanlaryna¹⁹⁵ Israelnin siz kördüjüz ki
 {187} [15] ınečik sözledim birgejizge ol köklerden körmedijiz heč
 {188} [15] türsün¹⁹⁶. לא. ıAnyн üçün¹⁹⁷ qylmajyz alnymda¹⁹⁸ kümüş
 {189} [16] abaqlar da altyn abaqlar qylmajyz özüjüzge.¹⁹⁹

4.3. Translation

Exodus 18:1–27

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- {1} [1] (1) And Jethro, the priest
 {2} [2] of Midian, Moses' father-in-law, heard of all
 {3} [3] that God had done for Moses, and for Israel his people,
 {4} [4] that the Lord had brought Israel out of Egypt; (2) and
 {5} [5] Jethro, Moses' father in law, took Zipporah, Moses' wife,
 {6} [6] after he had sent her away, (3) and her two sons;
 {7} [7] of which the name of the one was Gershom; for he said, I have been alone
 {8} [8] in a strange land: (4) and the name of the one²⁰⁰ was Eliezer, who said

¹⁸⁹ JSul.III.01: *tenri birgemizge*.

¹⁹⁰ JSul.III.01: *synamaq*.

¹⁹¹ JSul.III.01: this fragment is absent.

¹⁹² JSul.III.01: *anyн üçün bolgaj*.

¹⁹³ JSul.III.01: *alnymyzda siznin*.

¹⁹⁴ JSul.III.01: *jyraqtan*.

¹⁹⁵ JSul.III.01: *uvullaryna*.

¹⁹⁶ JSul.III.01: *ol köklerden sözledim birgenizge siznin*.

¹⁹⁷ JSul.III.01: this fragment is absent.

¹⁹⁸ JSul.III.01: *birgeme benim*.

¹⁹⁹ The last three verses of this chapter (i.e. Exodus 20:24–26) belong to the parashah Mishpatim.

²⁰⁰ Instead of 'the other', probably a clerical error in the Karaim copy; cf. the translation in JSul.III.01.

{9} [9] that “The God of my father was my help, and delivered
 {10} [10] me from the sword of Pharaoh:” (5) and Jethro, father-in-law
 {11} [11] of Moses, and his sons and his wife came unto Moses into the wilderness,
 {12} [12] where he rested at the mount of God: (6) and
 {13} [13] he said unto Moses by a messenger, I your father-in-law Jethro am come
 {14} [14] unto you, and your wife, and her two sons with her. (7)
 {15} [15] And Moses went out to meet his father-in-law, and bowed, and
 {16} [16] kissed him; and they asked each other of their health; and
 {17} [17] they came into the tent. (8) And Moses told his father-in-law
 {18} [18] all that the Lord had done unto Pharaoh and to the Egyptians
 {19} [19] for Israel’s sake, and all the torment that had come upon them by the way,
 {20} [20] and how the wicked fought with them and how the Lord delivered them. (9)
 {21} [21] And Jethro rejoiced for all the goodness which the Lord had done to Israel,
 {22} [22] {{catchword:}} in that he had delivered

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{23} [1] in that he had delivered out of the hand of the Egyptians. (10) And Jethro said,
 {24} [2] “Blessed be the Lord, who has delivered you out of the hand of the Egyptians, and
 {25} [3] out of the hand of Pharaoh, who has delivered the people from under the reign
 {26} [4] of the Egyptians. (11) Now I know that the Lord is greater
 {27} [5] than all gods²⁰¹: for in the the way they plotted their works,
 {28} [6] so did he pay them back.” (12) And Jethro,
 {29} [7] Moses’ father-in-law, took a burnt offering and sacrifices for God: and Aaron came,
 {30} [8] and all the elders of Israel, to eat bread with Moses’ father-in-law
 {31} [9] before God. (13) And it came to pass on the morrow,
 {32} [10] that Moses sat to judge the people: and the people stood
 {33} [11] before Moses from the morning unto the evening.
 {34} [12] (14) And when Moses’ father-in-law saw all that he
 {35} [13] did to the people, he said, “What is this thing that you do
 {36} [14] to the people? why do you alone sit to judge the people,
 {37} [15] and all the people stand due to the great number of the judgements
 {38} [16] before you from morning unto evening?” (15) And Moses said
 {39} [17] unto his father-in-law, “Because a part of²⁰² the people come unto me to inquire of

²⁰¹ Literally: ‘angels’.

²⁰² Uncertain translation, see our remark in the transcription.

{40} [18] the words of God: (16) and so, when there is a word of judgement for them,
 {41} [19] they come unto me; and I judge between one and another, and
 {42} [20] between friends, and for those who inquire about the words of God
 {43} [21] I do make them know the statutes of God, and

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{44} [1] his teachings.” (17) And Moses’ father-in-law
 {45} [2] said unto him, “The thing that you do is not good. (18)
 {46} [3] You will surely wear away, both you, and this people that is with you: for
 {47} [4] this thing is too heavy for you; you are not able to perform it yourself alone.
 {48} [5] (19) Hearken now unto my voice, I will give you counsel, and
 {49} [6] God’s help shall be with you: Represent the people
 {50} [7] before God, that you may bring the causes
 {51} [8] unto God: (20) And you shall order them
 {52} [9] statutes and teachings, and shall make them know
 {53} [10] the way in which they must walk, and the work that they
 {54} [11] must do. (21) Moreover, you shall watch to provide out of all the people brave
 {55} [12] men, such as fear God, men of truth, hating stolen
 {56} [13] gain; and place such over them, to be the rulers of thousands, and rulers
 {57} [14] of hundreds, rulers of fifties, and rulers of tens:
 {58} [15] (22) and let them judge the people at all
 {59} [16] times: and it shall be, that every great matter they shall bring unto you,
 {60} [17] but every small matter they shall judge by their own: so shall it be easier
 {61} [18] for yourself, and they shall bear [the burden] with you. (23) If
 {62} [19] you shall do this thing, and God command you so, then you shall be able
 {63} [20] to endure, and all this people shall also go to their place
 {64} [21] in peace. (24) So Moses hearkened to the voice of his father-in-law,
 {65} [22] {{catchword:}} and did

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{66} [1] and did all that he had said. (25) And Moses chose brave
 {67} [2] men out of all Israel, and made them heads over the people,
 {68} [3] rulers of thousands, rulers of hundreds, rulers of
 {69} [4] fifties, and rulers of tens. (26) And they judged
 {70} [5] the people at all times: they brought hard judgements²⁰³

²⁰³ Literally: ‘words’.

{71} [6] unto Moses, but every small matter they
 {72} [7] judged themselves. (27) And Moses let
 {73} [8] his father-in-law depart; and he went his way into his own land. ...

Exodus 19:1–25

{73} [8] ... (1) In the third
 {74} [9] month, when the children of Israel were gone forth out of the land of Egypt,
 {75} [10] the same day came they into the wilderness of Sinai. (2) And
 {76} [11] they had departed from Rephidim, and had come to the desert of Sinai, and had
 {77} [12] camped in the wilderness; and there Israel camped before
 {78} [13] the mount. (3) And Moses went up unto God,
 {79} [14] and the Lord called unto him out of the mountain, saying, “Thus shall you say
 {80} [15] to the house of Jacob, and tell the children of Israel:
 {81} [16] (4) ‘You have seen what I did unto the Egyptians, and
 {82} [17] how I bore you like on eagles’ wings, and
 {83} [18] brought you unto myself. (5) Now therefore, if
 {84} [19] you listen to my voice, and keep my covenant,
 {85} [20] then you shall be the chosen one unto me above all people: for mine is
 {86} [21] all the earth; (6) And you shall be unto me a kingdom of priests,

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{87} [1] and a holy kingdom’. These are the words which you shall speak unto the children
 {88} [2] of Israel.” (7) And Moses came and called for the elders
 {89} [3] of the people, and laid before their faces all these words
 {90} [4] which the Lord conveyed through him. (8) And
 {91} [5] all the people answered together, and said, “All that the Lord has spoken
 {92} [6] we will do.” And Moses returned the words of the
 {93} [7] people unto the Lord. (9) And the Lord said unto Moses,
 {94} [8] “Lo, my Divine Presence will come unto you in a thick cloud, that
 {95} [9] the people may hear when I speak with you, and
 {96} [10] believe you forever.” And Moses told the
 {97} [11] words of the people unto the Lord. (10) And the Lord said
 {98} [12] unto Moses, “Go unto the people, and sanctify them
 {99} [13] today and tomorrow, and let them wash their clothes,
 {100} [14] (11) and be ready by the third day: for
 {101} [15] the third day the Lord will come his Divine Presence down in the sight

{102} [16] of all the people upon mount Sinai. (12)
 {103} [17] And you shall set bounds unto the people round about, saying, "Take heed
 {104} [18] to yourselves, that you go not up into the mount, or touch the border of it:
 {105} [19] whosoever touches the mount shall be put to death: (13)
 {106} [20] And whosoever leaves the bounds there shall not a hand touch it, but
 {107} [21] if he will be close he shall surely be stoned, or
 {108} [22] {{catchword:}} if

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{109} [1] he will be far, shot through with an arrow; whether it be man
 {110} [2] or beast, it shall not live: when the trumpet made of
 {111} [3] ram's horn sounds long, they shall come after standing up from their tents
 {112} [4] up to the mount. (14) And Moses went down from the mount
 {113} [5] unto the people, and sanctified the people; and they washed
 {114} [6] their own clothes. (15) And he said unto the people,
 {115} [7] "Be ready by the third day: come not near your wives."
 {116} [8] (16) And it came to pass on the third day in the morning,
 {117} [9] that there were thunders²⁰⁴ and lightnings, and a thick²⁰⁵ cloud upon the mount,
 {118} [10] and the voice of the trumpet very loud; so that all the people trembled
 {119} [11] who were in the camp. (17) And Moses brought forth the people
 {120} [12] out of the camp before God; and they stood at the lower part
 {121} [13] of the mount. (18) And mount Sinai was completely in smoke, because
 {122} [14] the Lord's Divine Presence descended upon it in fire:
 {123} [15] and the smoke of it ascended as the smoke of a furnace, and
 {124} [16] the whole mount quaked greatly. (19) And when the voice of the trumpet
 {125} [17] sounded long, and grew louder and louder, Moses spoke,
 {126} [18] and God answered²⁰⁶ him by a voice of strength that
 {127} [19] the children of Israel shall hearken unto the words of Moses when
 {128} [20] the trumpet sounds long. (20) And the Divine Presence of Lord came down
 {129} [21] upon mount Sinai, on the top of the mount: and the Lord called

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{130} [1] Moses up to the top of the mount; and Moses went up. (21) And
 {131} [2] the Lord said unto Moses, "Go down, testify among the people, lest

²⁰⁴ Literally: 'noises'.

²⁰⁵ Literally: 'strong'.

²⁰⁶ Literally: 'repeated'.

{132} [3] they break through the border unto the Lord to gaze, and perish
 {133} [4] many of them. (22) And let the priests also, who come before
 {134} [5] the Lord, sanctify themselves, lest the Lord break forth upon them.”
 {135} [6] (23) And Moses said unto the Lord, “The people cannot
 {136} [7] come up to mount Sinai: for you charged us, saying,
 {137} [8] ‘Set bounds about the mount, and sanctify it.’” (24) And the Lord said
 {138} [9] unto him, “Go, get down, and then you shall come up, you, and Aaron with you:
 {139} [10] but then, as I ordered you, let not the priests and
 {140} [11] the people break through the border to come up before the Lord, lest
 {141} [12] he break forth upon them.” (25) And Moses went down unto the people,
 {142} [13] and spoke unto them ...

Exodus 20:1–23

{142} [13] ... (1) And God spoke
 {143} [14] all these words, saying, (2) “I am
 {144} [15] the Lord your God, who has brought you out of the land of Egypt,
 {145} [16] out of the power of slaves. (3) You shall have no other gods
 {146} [17] before my power. (4) You shall not make unto yourself any graven image,
 {147} [18] or any likeness of any thing that is in heaven above, or that is in the earth
 {148} [19] beneath, or that is in the water under the earth: (5)
 {149} [20] You shall not bow down yourself to them, nor serve them: for I
 {150} [21] the Lord your God am a jealous God, remembering the iniquity of the
 fathers upon the
 {151} [22] {{catchword:}} evil

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{152} [1] evil children unto the third generation and fourth
 {153} [2] generation of them that hate me; (6) and showing
 {154} [3] mercy unto thousands of them that love reading my law, and
 {155} [4] keep my commandments. (7) You shall not swear to the name
 {156} [5] of the Lord your God falsely; for the Lord will not justify him
 {157} [6] that swear to his name in vain. (8)
 {158} [7] Remember the Sabbath day, to keep it holy.
 {159} [8] (9) Six days shall you labour, and do all your work.
 {160} [9] (10) But the seventh day is the Sabbath for praising the Lord

- {161} [10] your God: in it you shall not do any work, you, nor your son, nor your daughter, your manservant, nor
 {162} [11] your maidservant, nor your cattle, nor your stranger that is within your cities: (11) For
 {163} [12] in six days the Lord made heaven
 {164} [13] and earth, the sea, and all that
 {165} [14] is in them, and rested the seventh day: therefore
 {166} [15] the Lord blessed the Sabbath day, and hallowed it.
 {167} [16] (12) Honor your father and your mother: that your
 {168} [17] days may be long upon the land which the Lord your God gives
 {169} [18] you. (13) You shall not kill. (14) You shall not commit
 {170} [19] adultery. (15) You shall not steal. (16) You shall not bear
 {171} [20] false witness against your neighbor. (17)
 {172} [21] You shall not covet your neighbour's²⁰⁷ house, you shall not covet your neighbour's wife,

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- {173} [1] nor his manservant, nor his maidservant, nor his ox, nor his donkey,
 {174} [2] nor any thing that is your neighbour's. (18) And all the
 {175} [3] people saw the thunderings, and the lightnings,²⁰⁸
 {176} [4] and the noise of the trumpet, and the mountain smoking:
 {177} [5] and when the people saw it, they moved, and stood far off. (19)
 {178} [6] And they said unto Moses, "Speak you with us, and we will hear:
 {179} [7] but let not God speak with us, lest we die." (20)
 {180} [8] And Moses said unto the people, "Fear not: for to accustom
 {181} [9] you to his fear God's Divine Presence has come
 {182} [10] and that his fear may be before your faces,
 {183} [11] that you sin not." (21) And the
 {184} [12] people stood far off, and Moses drew near unto the thick darkness where
 {185} [13] God's Divine Presence was. (22) And the Lord said unto Moses,
 {186} [14] "Thus you shall say unto the children of Israel, 'You have seen that
 {187} [15] I have talked with you from heaven and you have not seen any
 {188} [16] figure.'" (23) Therefore you shall not make before me gods of silver,
 {189} [17] or gods of gold for yourselves.

²⁰⁷ Literally: 'friend's', consequently in the whole sentence.

²⁰⁸ Literally: 'the noises and the torches'.

5. Linguistic remarks

5.1. The *e* > 'a' shift

From the above sample it is clear that the Torah translation originates from a period when the harmony shift was still an ongoing process. If we take, however, a closer look at the forms that exhibit the *e* > 'a' change (see Table 1), i.e. the only element of the harmony shift that was reflected in writing, the following additional observations are valid.

The *e* > 'a' change occurs in the following words:

Line No	In manuscript III-73	In original orthography	The form prior to harmony shift	Present-day form
4	Micrígan	מִצְרִידָן	Micriden	[Mícfídań]
8	jerda	יֵרְדָּא	jerde	[jerda]
14	birgesíña	בִּרְגִיסִינְיָא	birgesine	[bígásíña]
18	Micríga	מִצְרִיגָא	Micrige	[Mícfíga]
25–6	erkitüvündan	אַרְכִּיטִיבִּינְדָּן	erkitüvünden	[erkit'uvundań]
29	tenríga	טֵנְרִיגָא	tenrige	[teńríga]
32	etńa	אַטְמָא	etme	[etńa]
37	köplügündan	כּוֹפְּלִיּוּגִנְדָּן	köplügünden	[kopłúguńdań]
47	sendan	סֵנְדָּן	senden	[šeńdań]
55	tenridan	טֵנְרִידָן	tenriden	[teńrídań]
61	üstüjdan	אִיסְטִיּוּדָן	üstüjden	[űstűjdań]
61	birgeja	בִּרְגֵּיגָא	birgeje	[bírgeja]
73	jeríña	יֵרְנִינְיָא	jerine	[jeríña]
74	jerindan	יֵרְנִידָן	jerinden	[jeríndań]
95	sözlegenimda	סוֹזְלֵגִינִימְדָּא	sözlegenimde	[soźłağanimda]
106	čektan	צֶכֶּטָן	çekten	[čektań]
111	müvüzündan	מִיבִּיּוּזִנְדָּן	müvüzünden	[rnuvűzuńgań]
115	künlerga	כּוּנְלֵרְגָא	künlerge	[kuńlarđa]
134	azizlensínlar	אַזִּיזְלֵנְסִינְלָר	azizlensinler	[azizłańsínlar]
144	jerindan	יֵרְנִידָן	jerinden	[jeríndań]
146	özüja	אִיזִיּוּיָא	özüje	[özüja]
154	süvüvčülerga	סִיבִּיּוּבְצִיּוּלֵרְגָא	süvüvčülerge	[suvűvűčulařga]

Line №	In manuscript III-73	In original orthography	The form prior to harmony shift	Present-day form
157	šemindan	שְׁמִינְדָן	šeminden	[šemińdań]
159	künlerda	כּוּנְלֵרְדָא	künlerde	[kuńlařda]
163	ičinda	איְצִינְדָא	ičinde	[ičińda]

Table 1. Words that reveal the harmony shift in parashah Yitro (manuscript III-73)

These forms are clearly outnumbered by forms built according to the original vowel harmony. The ratio of the original *e* to *'a* is 176 to 25, i.e. only 12.5% of the relevant word forms is shifted toward partial consonant harmony. Such pairs as e.g. *birgeje* בִּרְגֵיָא, בִּרְגֵיָא (line 46, 49, 95, 138) vs. *birgeja* בִּרְגֵיָא (61), *etme* אֵטְמִיא (37) vs. *etňa* אֵטְמִיא (32), *šeminden* שְׁמִינְדָן (155) vs. *šemindan* שְׁמִינְדָן (157) prove that the innovative forms were alternating with the original ones.

The *e* > *'a* change occurs only in final syllables, more precisely in suffixes and in the primary postposition *köre* attested as *kōra* (or *kořa*).²⁰⁹ There is no word longer than two syllables that would be fully assimilated with regard to this change. The *e* > *'a* change operated irrespective of the accent, which is basically oxytonic in Karaim, given that in the manuscript we find negative verb forms, as e.g. *körmejdilar* כּוּרְמֵיְדִילֵר (Bo 18), in which the word final **-ler* evolved into *-ilar* whereas the accent falls on the syllable preceding the negative suffix *-me* (i.e. in this example on the initial syllable).

The *e* > *'a* change operated less intensively after consonants that were already palatalized before the harmony shift started to operate, cf. the frequency of the occurrence of the segments */de/* i.e. [de] vs. */da/* i.e. [da] which is 17 to 14 – juxtaposed with the ratio of */ge/* i.e. [ge] to */ga/* i.e. [ga] which is 45 to 4.²¹⁰

These word forms show that the harmony shift operated most probably around the turn of the 17th and 18th centuries after the *η* > *j* change (for an attempt to chronologize the latter change see JANKOWSKI 2014, in this volume). In certain idiolects or areas it must have ended before the 1720s; otherwise Simcha ben Chananiël could not have copied the fragments on folios 342 r^o–385 v^o, which exhibit fully operational consonant harmony. Needless

²⁰⁹ This primary postposition **köre* is the only one that contained **e* in Karaim, see e.g. NÉMETH (2011b: 103–104). It is not attested in the parashah Yitro, but it is used in the form *kōra* כּוּרָא in other fragments, see e.g. parashah Bo, line 201.

²¹⁰ For a complex interpretation of this phenomenon see NÉMETH (2014b).

to say, further investigation is needed to establish the time-frame of this phenomenon with greater accuracy.

5.2. Rounded vs. unrounded vowel harmony

Rounded vs. unrounded vowel harmony is fully developed in the text, cf. e.g. *boldu boluślugumda* בולדו בולושלוגומדא (9). There are no traces of disharmonized forms like **boldy* or **boluślųgymda* known from Crimean Karaim texts (even from the 19th c.).

5.3. The segment **aj*

There are no traces of the *aj* > *ej* change²¹¹ we know from Modern North-Western Karaim, see e.g. *qajnatay* קיינטיי (13), *alaj* אלעי (28), *bolqaj* בולעי (59), *tynlasajyz* טינלסעיז (84), etc. in place of MNWKar. *qajnatej*, *alej*, *bolqej*, *tynlasejyz*, respectively. Instead, sporadically the segment *aj* evolved into *yj*, which has hitherto been observed only in south-western Karaim texts (see GRZEGORZEWSKI 1916–1918: 258; MUSAEV 1964: 289; NÉMETH 2011a: 49–50). The only example for the *aj* > *yj* change in parashah Yitro is the word *bolmaqıysız* בולמקייסיז (183).

5.4. The person markers

The 1st and 2nd sg. person markers *-men* and *-sen* are attested in the manuscript in their original forms unaffected by the later process of *-men* >> *-myn* ~ *-mín* and *-sen* >> *-syn* ~ *-sín* change, cf. e.g. *etemen* איטימן (41), *bildiremen* בילדירימן (43), *qylasen* קילסין (35–36), *olturasen* אולטורסין (36), etc. The four books of Ketuvim exhibit the same feature (i.e. *-men* and *-sen*). The evolution of these person markers took place much later than the *e* > 'a' change: we still encounter them in manuscripts from the late 19th century, like e.g. in JSul.III.31²¹² where we find forms like *biłameń* בילימעין 'I know' (22 r^o), *beńašeń* ביינסיין 'you give' (22 v^o), etc.

²¹¹ This change occurred only on morphologic boundaries and in suffixes.

²¹² This item contains handwritten additions in north-western Karaim added to a printed siddur published in two parts in 1868 and 1872.

5.5. Slavonic loanwords

Based on a brief preliminary analysis, we can say that the analysed Torah translation contains a certain number of Slavonic loanwords, which shows that the influence of the surrounding Slavonic languages must have been strong already at the time the Torah was translated (this corresponds with the idea that the harmony shift was triggered by the influence of Slavonic and Lithuanian phonotactics). This is especially true given the fact that the translations of Biblical texts were usually much more resistant to external influence – except Hebrew, of course. It might be therefore an interesting addition to its description that it contains words like *odverja* אֹדְוֵרְיָא ‘intel’²¹³ (see parashah Bo 128, 173) ~ *odverjalar* אֹדְוֵרְיָלָר ‘side posts’ (Bo 127, 173, 177) or *karanja* כְּרַנְיָא (Bo 86) ~ *karanjalar* כְּרַנְיָלָר (145) ‘punishment’; for their possible etymons cf. e.g. Russ. arch. *одверье* (sg.), *одверья* ‘door-frame’ (SRJa XII 265) and Russ. arch. *каранье* (sg.), *каранья* ‘punishment’ (SRJa VII 73). The editors of KarRPS (292, 424) qualified both words as Polish, and so does MUSAEV (2003: 60) in respect to *odverja*, even though the Polish origin of both words is improbable for phonetic and semantic reasons; cf. the Polish meta-thetic form *odrzwia* ‘door-frame’ on the one hand, and, on the other hand, Pol. *karanie* ‘punishing’ with final -e and slightly different meaning.

6. Final remarks

It is obvious that based on such a concise and preliminary comparison of the two Torah translations as it was presented above, the question of the relation of these manuscripts cannot be appropriately answered. On the one hand, there is a number of similarities that brings them closer (the lexicon is mostly the same with certain diverging tendencies, and there are only minor morphological and syntactic differences), but on the other hand, there are no major differences between them.²¹⁴

²¹³ KarRPS (424) records the word only for south-western Karaim.

²¹⁴ For instance, in the translation copied by Jeshua-Josef Mordkowitz words with possessive suffixes are often additionally reinforced by the respective possessive pronouns, see e.g. *künlerij* (168) vs. *künlerin senin* (JSul.III.01) ‘your days’, *tenrij* (168) vs. *tenrin senin* (JSul.III.01) ‘your God’, *birgemizge* (178) vs. *birgemizge biznin* ‘with us’, *birgesiña* (14) vs. *birgesine anyn* ‘with him’ (JSul.III.01), *jüzlerijiz üstüne* (182) vs. *alnynynda siznin* (JSul.III.01) ‘before your faces’, etc. Also, occasionally, different is the use of the

And thus, although there are verses that are exactly the same in the two translations (cf. e.g. Ex 18:12, 19:11, etc.), in the vast majority of verses there are some minor differences, some of which are completely different (see e.g. Ex 19:13). It still seems therefore valid to say that there must have been a common translating tradition that shaped Bible translations (the same observation follows from Jankowski's (2009: 514) analysis), but the question remains where do the differences come from? Are they induced by the idiolect of the copyist or are they rather dialect-dependant? In other words, did the copyists interpret the translations by introducing preferential changes and amendments into the copied originals or were these changes essential for better understanding by those who read them?

Further research, above all, critical editions and comparative critical editions are needed to better understand the way Biblical texts were translated.

Abbreviations

arch. = archaic; **Hebr.** = Hebrew; **Kipch.** = The language of the Codex Comanicus; **pl.** = plural; **sg.** = singular; **MNWKar.** = Modern North-Western Karaim; **Pol.** = Polish; **Russ.** = Russian; **SWKar.** = south-western Karaim

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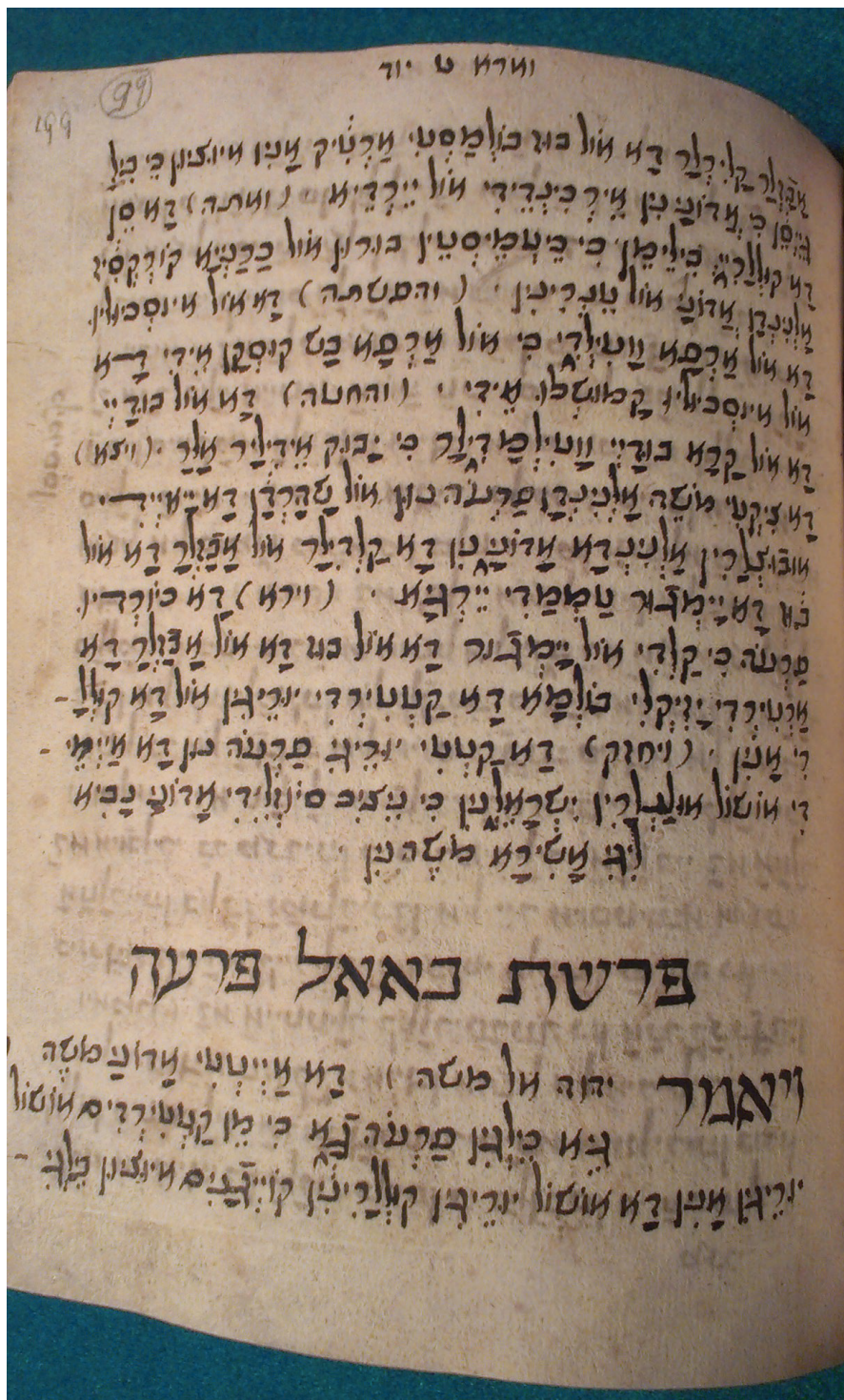
genitive attributives in noun phrases, cf. *nešer qanatлары üstüne* (82) vs. *qanatлары is-tine nešerlernin*, the latter word order being shaped by Slavonic structural influence.

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